HISTORIAN'S OFFICE
Church of Jesus Christ
of Latter-day Saints.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.*"—I. COR. 15: 1-2.

No. 22, Vol. LXVI. Thursday, June 2, 1904. Price One Penny.

THE JAPANESE MISSION.

BY PRESIDENT HORACE S. ENSIGN, OF THE JAPANESE MISSION.

JAPAN consists of four large islands and many small ones, more than 4,223 in all. Its area is 162,655 square miles, and its population 44,260,606. Of this number 22,329,925 are men, and 21,630,681 are women. The country is very mountainous, and not more than one-sixth is available for cultivation.

July 24, 1901, will be known in Church history as the day when Apostle Heber J. Grant and his three companions, Elders Louis A. Kelsch, Horace S. Ensign and Alma O. Taylor, left Salt Lake City, Utah, as messengers of life and salvation to the nation of Japan. July 31st they sailed from Vancouver, B.C., per the s.s. *Empress of India*, and after a thirteen days voyage, arrived at Yokohama, Japan, on the morning of August 12th.

Missionary boards in America sent advance notices to their co-laborers in Japan, advising them of the "Mormons" advent and suggesting that they exercise their influence against the new missionaries. To this end keepers of boarding houses, managers of halls and others were asked to close their doors against them. Therefore, when applying for accommodations at a hostelry conducted by an ex-missionary, it is not strange to note that they were unable to secure them. However, no further trouble was experienced in finding suitable quarters. Four days after their arrival they were comfortably located in a private boarding house owned by one of England's hospitable ladies.

Learning of the arrival of "Mormon" missionaries, newspapers, both foreign and vernacular, devoted column after column to dissertations upon what they

thought to be "Mormonism," some of them offering pertinent suggestions to the government regarding the course it should take respecting the newly arrived missionaries. The leading newspapers sent reporters to interview President Grant on the "Mormon Question," and to ascertain the purposes of the Church in sending its representatives to Japan. In this way the news of the Elders arrival spread rapidly, and soon the press of the whole nation became engaged in the discussion of "Mormonism." Unfavorable comments were in the majority. The *Japan Mail* being particularly opposed to the Elders and the teachings of the Church, advocated expelling them from the country, and went as far as to say: "No man who controls an hotel or lodging house would be acting properly towards his ordinary guests if he gave accommodations to Mormons." The fight against the Elders was hard and the false stories concerning the Church were many, but through the blessings of the Lord and the able, intelligent answers of President Grant, every accusation was successfully refuted.

Sunday morning, September 1, 1901, the four pioneer missionaries repaired to a quiet spot in a grove on the south of Yokohama. After they had sung praises to God and offered preliminary supplications, Apostle Heber J. Grant dedicated the land and nation of Japan for the proclamation of the everlasting Gospel. The spirit of the prayer, the peace of the occasion, and the unspeakable joy in the hearts of the Elders, bore record that the dedication was accepted of God.

Steps were taken at the earliest date possible to learn the laws concerning the propagation of religion, and in order to comply with the same the Elders filled the necessary papers and were assured that they might proceed in their work with perfect liberty.

On the 20th of October, the Elders left Yokohama and made their home at the Metropole hotel in Tokyo. They immediately secured a native teacher and devoted their time to acquiring the language. A few weeks later Elders Ensign and Taylor moved into a Japanese hotel, knowing that the language could be more quickly mastered by associating with the natives than by simply following text books under the direction of a tutor.

The publicity given the Elders in the newspapers attracted much attention. Many friends were made, among whom was Mr. Goro Takahashi, a learned scholar, who became a careful listener to and reader of "Mormonism," and at the request of President Grant translated the Articles of Faith. Later he wrote a favorable criticism entitled "Mormons and Mormonism," which book serves well as a destroyer of prejudice and corrector of false ideas concerning the doctrines and system of the Latter-day Saints.

The first native convert in this land, Hajime Nakazawa, for some time a Shinto priest, was baptized and confirmed a member of the Church March 8, 1902, by President Grant.

March 11th President Grant left for America to attend the general conference of the Church and to secure Elders for the mission. Elder Kelsch continued to live at the Metropole Hotel, spending most of his time tracting among the foreign residents in the immediate vicinity known as Tsukiji. Tsukiji being principally occupied by Christian preachers from foreign lands, he had many very interesting and lively experiences.

On the 17th of July following, President Grant returned from America, accompanied by his wife, Augusta W., daughter Mary, Sister H. S. Ensign, Elder Joseph F. Featherstone and wife, and Elders Erastus L. Jarvis, John W. Stoker, Sandford W. Hedges and Fred. A. Caine. He and his family and Elders Ensign and Featherstone with their wives, rented a semi-foreign house at No. 16 Kasumigaokamachi, Yotsuya, Tokyo, and established mission headquarters, while the unmarried Elders went immediately into a Japanese hotel.

August 9th, Elder Louis A. Kelsch, having been honorably released from his labors in the mission, left for Utah. He had the love of his comrades, and was respected by all who had met him.

During the forepart of March, 1903, Elder Stoker sprained his ankle and, in spite of the care taken, it gradually grew worse, and he was laid up for several days. The missionaries fasted a day and then held a meeting for the purpose of administering to their afflicted brother. As soon as their hands were taken off his head he stood up and leaped upon his once lame but now healed limb—a manifestation of the power of God in answer to prayer and faith.

The Elders having progressed sufficiently in the language to make their wants known, it was decided that they begin active missionary work, but in order that they might not go empty-handed, a tract, written by President Grant, entitled, "An announcement concerning the Church of Jesus Christ of Latter-day Saints," was translated by Elder Taylor, criticised by Mr. Takahashi, and an edition of five thousand copies published May 14th. Just prior to the Elders leaving Tokyo, a large meeting was held in the "Kinkikwan," one of the large lecture halls of Tokyo. The program was rendered partly in English and partly in Japanese, an address by President Grant being the principal feature. The purpose of such a meeting was to remind the public that the "Mormons" were still in Japan, and being the first advertized public meeting held by the Latter-day Saints in the Orient, is important to the history of the Japan mission.

August 23rd, 1903, President Grant received a cablegram from the First Presidency of the Church, releasing him from his labors in Japan, and calling Elder Horace S. Ensign to succeed him as the president of the mission.

On the second anniversary of the day when President Grant dedicated the land of Japan, all the Elders and sisters visited the same spot in the woods and enjoyed a spiritual feast. All were blessed with remarkable demonstrations of the Spirit. When Elder Sandford W. Hedges began to speak, his voice changed and became like the voice of Brother Joseph H. Felt, of Salt Lake City, Utah. All who knew Brother Felt could scarcely realize that he was not speaking. In answer to a letter sent by President Ensign to Elder Hedges' father, a communication containing the following was received: "The letter in which you mentioned the incident of the change in Sandford's voice at a meeting some time ago, was read with much interest. While it is hard for me to bring myself to believe in such strange manifestations, I do believe though that a person can work up an impression that such things do occur. I will mention here that when I read the letter to Sandford's uncle Mel, he said that it did not surprise him, and after he asked what time it occurred, he referred to his diary and told the following: 'About that time a meeting of the High Priesthood was being held, and during the course of the remarks

made by Brother Joseph E. Taylor, he said that he was impressed that one of the brethren present at the meeting was standing with his arms around a young missionary, and that that person was Brother Joseph H. Felt.' His remarks so impressed Mel at the time, that he said he felt the missionary was Sandford. You can thus see that some influence was at work which we cannot account for." It might be well to note that Elder Hedges' father is not a member of the Church. The outpouring of the Holy Ghost at this meeting was a fitting climax to the faithful and assiduous labors of President Grant in Japan, and did much to strengthen the testimonies and faith of those who were privileged to witness it.

September, 11th President Grant and family departed for home, leaving many friends here who will remember them as long as memory lasts.

During the past year three Sunday schools have been organized, and a special effort has been made to interest the young and rising generation in the things pertaining to the kingdom of God. The Lord has blessed the Elders with a knowledge that it is necessary for them to establish Sunday schools and Religion classes for the instruction of the youth; for it is extremely difficult, seemingly, for the adults to cast off the shackles of Buddism and Shinto. The superstitions and myths surrounding the teachings of these sects cling to the people like a child to its mother. This condition applies generally to the nation as a whole. Still there are a few who are blessed with minds intent upon seeking after truth who have become sufficiently interested to attend regularly the meetings of the Elders and invite them to their homes. Thus far, success has attended the efforts of the missionaries in Sunday school work. They rejoice exceedingly to hear the little tots repeat the simple prayers that have been taught them, and to learn that some of the children are saying these prayers night and morning in their homes.

October 11th, 1903, records the baptism of Kenzo Kato, an event which is pertinent in the history of the mission for the reason that it was the first baptismal or any other ordinance of the Gospel performed in the native tongue. Elder Joseph F. Featherstone officiated.

At a priesthood meeting held at headquarters January 11, 1904, it was stated by President Ensign, and confirmed by the Spirit, that the time had come for the Elders to begin work on the translation of the Book of Mormon. Such a stupendous work is of necessity slow, and is in its very first stage.

Naturally, with the excitement and flurry attendant on the outbreak of war between Russia and Japan, the work has been somewhat hampered. However, the minds of the people seem to have become settled, and the work goes on as in the past.

THE IMMORTALITY OF MAN.

BY ELDER B. H. ROBERTS, AT THE GENERAL CONFERENCE, APRIL 3, 1904.

During the remarks of our President this morning I was reflecting upon the subject of the resurrection of the Savior, and of the many congregations that would assemble to do Him honor this day, and I thought what is it that we have to offer the world that they do not now possess? For, in their miscon-

ception of this latter-day work, men have narrowed it down until they miss the fundamental truths upon which the Church of Christ in these last days is based, and fail to grasp the genius of this great work, just as it has been explained to us by Elder Lyman, that they misconceive the bond that unites us, the force that impels us to united action and makes us, by way of pre-eminence that united people. And this thought came to my mind in connection with the resurrection, namely, that we have such a fullness of the truth, that we believe not only in the immortality of man after his resurrection, but we believe in the absolute immortality of the intelligence that is within him. That is to say, we believe in an immortality that has no beginning, just as we believe in an immortality that has no end. Anything short of this is not immortality. John begins his Gospel with a very beautiful preface, which I will read to you. I think, by the way, that he wrote it because when he composed his gospel, pagan ideas had begun to creep into the church. The philosophy of Plato, which was the rage in that day, had taken possession of the minds of the people. Plato, by the way, had seized upon some great truths, and among others he had grasped, at least in part, the meaning of man's immortality, the pre-existence and the indestructibility of man's spirit. So, I think, with this in mind, and in order to state the truth exactly to the followers of Jesus, John started this beautiful preface of his gospel by saying:

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by Him; and without Him was not anything made that was made.

"In Him was life; and the life was the light of men."

Later on he said:

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth.'

This last verse identifies Jesus Christ with "the Word." "The Word" that was with God, that was God, and that was made flesh, was the Lord Jesus Christ. This statement of John's in the preface of his gospel, has reference, of course, to the pre-existent spirit of Jesus and to the state in which He lived, moved and had a tangible being with the Father; and so like the Father's Spirit that we may say He was of the same substance with the Father. In the Christian world belief in the eternity of the Lord Jesus Christ is a doctrine quite generally accepted. But "Mormonism" has a word to speak in this connection for all the children of men. For while the pre-existence of the spirit of the Lord Jesus Christ is a great truth, there is a still greater truth to proclaim, and that greater truth is part of the message that "Mormonism" has to deliver to the world.

In a revelation given in 1833 to the Prophet Joseph Smith the Lord Jesus says:

"And now, verily I say unto you, I was in the beginning with the Father, and am the first-born."

Now mark you:

"Ye" [meaning the Elders whom He addressed]—"ye were also in the beginning with the Father; that which is spirit, even the spirit of truth," . . .

"Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

"All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence.

"Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light.

"And every man whose spirit receiveth not the light is under condemnation.

"For man is spirit."

Man is not so much lime, phosphate, and other gross materials, but man is spirit; and was, like Jesus, in the beginning with the Father. Intelligences are begotten spirits, and they partake of the nature of him who begets them. Paul says: "We have had Fathers of our flesh which corrected us and we gave them reverence: shall we not much rather be in subjection to the Father of spirits and live?" There is this difference, I think, between a created thing and a begotten personage: A created thing may not partake of the nature of him who creates it; as for instance, the vessel, constructed and put forth into the sea under the cunning hands of the shipwright, does not partake of the nature of its creator; but if the shipwright shall beget a son, he imparts to him of his own nature, and the offspring in a general way is like him who begets it. So when we speak of God creating man we ought to make this distinction. God begets intelligences, spirits, and those spirits, male or female, partake of the nature of God. Intelligence itself is uncreated, self-existent; and these spirits begotten in the world where God dwells are afterwards begotten men and women here in the flesh, to follow still further in the footsteps of their Father.

This is the great truth which I referred to a moment since that Mormonism has to offer to the world. It is a principle that was unknown to men in our generation until it was revealed through God's chosen servant in these last days, the Prophet Joseph Smith. We carry the message in our right hand to the world. We not only tell men of the immortality that shall be after the resurrection, but we tell them of the immortality that existed before their earth-life began. The mists that shroud the origin of man and that perplex the philosophers are pushed away, and behold! we look into a beginningless past, as we look forward into an endless future. Beginnings can only be of a local nature, and this beginning spoken of here when Jesus was "in the beginning with the father," and when your spirits and mine were "in the beginning with the Father," has reference only to things pertaining to this mortal life of ours, and this earth upon which we live, and does not refer to duration apart from these local events about which we talk; and concerning which, in order to be understood, we have to speak of in terms that are sometimes in themselves paradoxical. As Brother Lyman taught us this afternoon, duration itself is beginningless and endless, just as matter is exhaustless, and cannot be created and cannot be annihilated. It can only be changed in form to meet the purposes of God as He designs the development and growth of His universe.

We take then this truth to the world, the truth of the eternal existence of man's intelligence. And what will be the moral effect of the announcement of such a doctrine? A spiritual awakening. We had not known, neither had our fathers known, until it pleased God to reveal it, whence man's origin; but now we begin to recognize man's importance in the world. We begin to realize that his intelligence, the spirit, exists upon the selfsame principle upon which God exists. We speak of God as a self-existent being, and the doctrine is true. The Prophet Joseph Smith taught that man also was a self-existent being, of the same nature as his Father. I say the moral effect of that truth in the world will yet beget a spiritual uplifting the like of which has not been known in the ages that are past.

I was pleased to hear the hopeful notes in the words of our Brother Lyman, whom we are as glad to see among us as he is to see us, and it is with warm hearts and welcome hands that we hail his return. After being faithful, sturdy, and true as he has been while abroad, he now returns to us, and we bid him a hearty welcome in this general conference. Let me be your mouthpiece in saying to him, Welcome, Brother Lyman! I say I am pleased to see the hopeful note in his words concerning the acceptance of this people and their doctrines by the world. Many tens of thousands will yet receive these truths, perhaps not directly from your hands nor from mine; but already as leaven in measures of meal are these principles working, and light is bursting upon the intelligence of the children of men, and they will yet lay hold of these great fundamental truths of ours, either directly or indirectly, and so shall this work push its way among the nations of the earth, until our Father's children (for all the inhabitants of the earth are His children as well as we are) shall lay hold of these truths, and ultimately be brought to an acceptance of a fullness of the Gospel of Jesus Christ.

I love Mormonism. I love it because it is true—because it is the fullness of truth. And then I rejoice in its bigness, in its grandeur. I love its spirit of liberality, as manifested here in the words of the brethren at this conference. I love it because its roots run deep into the great things of God, and it is as a tree well planted, that the winds which beat upon it shall only help by driving its roots deeper into the soil, spreading further to right and left, establishing itself as a tree of God's planting, under whose friendly branches there is room for all who will come unto it; and whose very leaves are sufficient for the healing of the nations.

If this were the last word that I were ever to speak to any audience, I should like to say that, after a long life, in which I have been acquainted with many men of science, many men of letters, many men whose business it was to work their brains, and to work them hard, even harshly, I can testify to you, as they would testify to you, that, if the brain is to do its work, if it is to be kept at work, if it is to produce the marvels of literature, the spirit and body must be kept pure, kept under subjection. You know how many instances there have been where the noblest promise has been flung away because the purity of life was not there. There was not that personal purity by which one alone sees the love of God.—Edward Everett Hale.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 2, 1904.

EDITORIAL.

THE BLESSEDNESS OF GIVING.

THE Lord in a revelation given through the Prophet Joseph in 1832, says to the Elders who are to preach the Gospel of the kingdom unto all the world:

"And whoso receiveth you, there will I be also, for I will go before thy face: I will be on your right hand, and on your left, and my Spirit shall be in your hearts, and my angels round about you to bear you up.

"Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money.

"And he who feeds you or clothes you or gives you money, shall in no wise lose his reward:

"And he that doeth not these things is not my disciple: by this you may know my disciples."

If the people of the world could only comprehend the fact, what a wonderful opportunity is here given for a realization of heaven's blessings unto them. The servants of God are in the world—authorized of Him to be His representatives. In former days, they who gave to God's messengers but a cup of cold water were promised a reward, and this promise is renewed in our day. If men are doing Christ's work to-day, they who encourage and aid them in their labors shall in no wise lose a blessing.

We fear that many of the Elders in the mission field are thoughtlessly depriving the Saints of blessings which they should receive. They do this by their reluctancy in accepting the hospitality shown them. Ofttimes the Saints are poor, and the kind-hearted Elder thinks that he ought not to take anything from them. Rather would he give them of his own means than accept of their scanty store. A moment's thought will convince the Elder that this is a near-sighted policy. "It is more blessed to give than to receive" is an eternal truth, and if the Elder will but look beyond the immediate present, he will realize that the spiritual and temporal growth of the Saints ofttimes depends on some such opportunity for its development. God's words are true—based on correct principles. What we need is a little more faith in His promises.

Our hearts are drawn out towards that cause to which we give, be it thought, time or means. We are interested in that to which we have contributed. Wise parents know that to get the child's love, they must see to it that the child does something in return for their parents' care and protection. The successful teacher provides work for the boys and girls to do for the

school. The citizen who has sacrificed for his native land is the one that loves his country best. So also in the Church of Christ. He who is the firmest in the faith, and who loves the Lord most devoutly, is the one who has given much to the service of the Lord.

Some of the Saints, also, are slow in receiving the blessings of the Lord because they have failed to put themselves in harmony with this principle of growth. "The Lord loveth a cheerful giver" because He knows that giving enlarges the heart and permits the benign influence of His Holy Spirit to enter and do its work of regeneration.

If we will refer again to the words of our Lord on this subject, we will note how emphatic they are: "He that doeth not these things is not my disciple." This is a plain statement, one not to be misunderstood. Have we ever thought how easily this declaration may place us outside of that choice company that Christ called His disciples? The expenses of the Elders laboring in the mission field are quite heavy. They give all their time for a period of years, and ofttimes every penny of their savings is spent for their support while abroad. Many times the families at home make great sacrifices to enable them to send money to the absent father or son.

We should not be extremists except, perhaps, in keeping the commandments of God. In wisdom and in brotherly love let us consider these things. Meals or beds, be they ever so humble, should be gladly given to the Elders, and they should be as gladly and thankfully received. Such a course brings a double blessing, because both the giver and the receiver are benefited. And then, the Lord has said, "By this you may know my disciples," and what true Latter-day Saint does not wish to bear the hall-mark of Christ as a proof of the genuineness of their faith?

"WANTED—PROPHETS, NOT PRIESTS."

An article in a recent issue of *Reynold's Newspaper*, London, had the above heading. Strange enough, it appeared next to a letter written by the Latter-day Saint Elders in reply to the falsehoods which the London papers had been printing regarding them and their work. The following statements occur in this article, said to have been the sentiments of the Rev. J. Wilson, delivered in City Temple, April 25, 1904:

"On all hands the need of the Church was the prophet—the speaking man. Sacramentarianism and ritualism had lost ground. *The one hope of religion in England to-day was the living preacher with the inspired message—the prophet, not the priest.* The priest of the Old Testament was to have no successor in the New, but the prophet was to have many successors; the New Testament was the dispensation of the prophet; Christianity was a prophetic religion. In the early age those who were scattered abroad went everywhere preaching the Word. It was not a one-man ministry, but the whole-church ministry. To-day it was needful to assert the responsibility and the vocation of the members of the church. When a young man entered the Anglican ministry, he was said to enter the church. With us it ought to be clearly understood that everyone, man or woman, joining the church, is really entering the ministry."

Yet, dear Christian friends, you have been saying all these years that pro-

phets have been done away with because they are no longer needed. It is a hopeful sign when the religious world awakens to the fact that a church without living, inspired prophets is dead, "having a form of Godliness," but denying the power that characterizes the true Church of God in all ages. If these religious teachers really mean what they say as regards the need of prophets, we should be pleased to tell them where they can find a Church, founded on just such apostles and prophets who have the inspired message of the Gospel of Christ to preach to all the world—a Church, not built on dead forms, but on the living, present-day revelations of God to man.

N. A.

HONOR TO WHOM HONOR IS DUE.

In the preparation of the historical sketches of the various mission fields that have appeared in the Millennial Star during the current year, there is no doubt that many interesting narratives have been omitted, and that many Elders who have labored strenuously in the cause of truth have failed to receive the credit to which they are entitled. It is almost impossible for a mission president, who has been associated with the work for only a year or two, to be perfectly familiar with the events of half a century, and the keeping of accurate records is only a matter of comparatively recent date. So, inadvertently and without the slightest thought of giving offence, the noble deeds of some missionaries have been overlooked and an apparent injustice has been done. It is a satisfaction and a joy to know that in the great, imperishable books in which the records of the eternities are kept not one act of self-sacrifice, one deed of noble worth, one temptation overcome, one upward step taken is lost sight of, but all will shine forth with the brightness of the noonday sun at the welcome words: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

An example of the case in question may be found in the history of the Society Islands, published in the Star of the 19th ult. Perhaps no one missionary has done more for the spread of the Gospel among the South Sea Islands than did Elder James S. Brown, who died only three years ago in Salt Lake City, in the seventy-third year of his age. Elder Brown first visited Tahiti with the Latter-day Saint message in 1850. He served a long and useful mission, experiencing persecution and suffering imprisonment, but was blessed with scores of souls as a result of his labor. Again in 1892, at the earnest solicitation of the First Presidency, accompanied by his son, Elando, he visited the islands; presiding over the work there for a portion of the time, and winning back to the Church many who had drifted into apostacy during the fifty years in which the Elders had been banished from that field. On this mission Elder Brown was wonderfully blessed with the gifts of the Spirit, and when he sailed for home, on account of ill health, on his sixty-fifth birthday, he took with him the love, the faith and the prayers of all the Elders and Saints with whom he had been associated.

This brief statement is made in simple justice to the memory of a man whose missions in the South Seas, among the Navajo Indians and in England have entitled him to the love and esteem of all who are laboring to-day to bring the world to a knowledge of the truth as it is in Christ Jesus.

W. M. W.

THE annual statistical and financial report of the Sunday schools of the Church for the year ending December 31st, 1903, as given in the *Juvenile Instructor* for May 15th, contains some interesting details of the work of this great organization. The Sunday schools are among the greatest factors for the training of the young in the principles of the Gospel. That this institution is in a flourishing condition the following figures will show: Number of Sunday schools in the stakes of Zion, 740; in the missions, 318; total, 1,058. Number of times Sunday schools have been held, 46,347; number of officers and teachers, 16,271; number of pupils, 115,488; total officers and pupils, 132,188; number of books in libraries, 22,748.

RELEASES.—The following Elders have been honorably released to return home per s.s. *Cretic*, June 16th, 1904; J. Scott Jensen and Edmund G. Jenkinson, Liverpool conference, and Joseph L. Sanders, Nottingham; also, to return home June 23rd, per s.s. *Republic*: Amos F. Merrill, Raymond H. Clayton and David H. Rigby, Leeds, and John C. Duncan, Liverpool.

DEPARTURES.—The following named missionaries sailed from Liverpool by the s.s. *Republic*, May 26, 1904: From Great Britain—John J. Ladle, John R. Archibald, James A. Williamson, Albert D. Ford, George W. Spokes, Norman E. Dahle, Alma A. Smith and George Purrington. From Germany—Edward Bischoff and Henry Denkers. With the Elders were fourteen Saints from England, two from Scotland, twenty-one from Holland and ten from Germany. The company was in charge of Elder John J. Ladle, assisted by Elders Bischoff and Denkers.

NOTES FROM THE MISSION FIELD.

ELDER LOFTER BJARNASON writes from Iceland that he and his companion received a most cordial welcome by the people to the island Vestmanneyjar. The Elders have held two well attended public meetings.

PRESIDENT GRANT and party, that left Liverpool May 12, have visited the Saints and Elders in Paris and Switzerland. They are now visiting the conferences in Germany. President Grant expects to return about the middle of June.

SEVEN members have been recently added to the Church in Cheltenham. President Ogden reports that others are earnestly investigating. The Elders are very much encouraged in their labors, and are experiencing the joy which comes from bringing souls to a knowledge of the truth.

PRESIDENT LEVI E. YOUNG has been honorably released from the presidency of the Swiss mission, and President Hugh J. Cannon is now in charge of the combined Swiss and German missions. The Elders in Prussia are enjoying a momentary respite from persecution. In the face of opposition the work of the Lord continues to grow. Nine persons were baptized into the Church at Stettin a few days ago.

At a street meeting in Southampton last Sunday evening, a number of leading "Christians" led a mob against the Elders who were conducting the services. The leaders gave candy to the boys to spur them on to acts of rowdyism. A crowd followed the Elders home, throwing stones and tufts of grass, but no one received any harm. Such actions by men who profess great sanctity, are opening the eyes of some people and many friends are being made.

On account of the opposition that prevailed in London two months ago, the Saints of South London were deprived of their place of worship. They have now been very fortunate in securing a more commodious meeting place than they had before, at Rayleigh Hall, Saltoun Road, Brixton, and the attendance at the Sunday night meetings is better than ever before. The branch also holds two cottage meetings weekly, one in Camberwell, the other in Lower Sydenham.

Elder Willard Christofferson passed through Liverpool this week on his return from Norway, where he has been on a business trip. He reports that President Fjeldsted is taking charge of the Christiania conference until another president is appointed. The work in Christiania is in a splendid condition. The meetings in their beautiful new hall are usually attended by over five hundred people, most of whom are strangers and investigators. Baptisms are frequent. The choir is a great factor for good. It consists of fifty well trained voices. A concert was held on the 25th inst., for which seven hundred tickets were sold. The young men and the young women each have a tracting association with about twenty members each. These do regular tracting work and are of great assistance to the Elders.

Elder William O. Creer writes the following from Handsworth, Birmingham, under date of May 30th, 1904: "We had the pleasure of receiving into the Church by baptism, yesterday, ten new members and two children of members, the ordinance being performed at the Bartholomew Baths, Birmingham, Elders Cope and Thomas officiating. Several persons witnessed the performing of the ordinance and were deeply impressed by the peaceful spirit that prevailed. A great many people thoughout the conference are earnestly investigating the doctrines we teach, and greater interest is being taken in our meetings than in the past. This is due, I believe, to the recent newspaper agitation and the increased efforts of the Elders in holding open air meetings. We have received many inquiries from persons who have attended our street meetings. The Elders are all well and enjoying their work."

The Gospel is truly "good news" to all who obey it, and who receive of its blessings. Brother Albert E. Neal, of Bristol, appreciates this, which is manifest in the following communication to the Star: "I am living in a new world since I embraced the Gospel. I have new hopes and higher ambitions, purer desires, more elevating principles and more sanguine expectations. I thought that I was something, but I find that I am nothing. I thought that I was strong, but I find that I am weak. I was conceited but now I am humble. How it broadens the narrow mind and sharpens the dull intellect! How my

heart swells until it seems too big for its position, how it penetrates every fibre of my being, until I seem lifted out of my very self! How anxious I am for the welfare of others, and what joy I have over sins forgiven and the reception of the Holy Ghost!"

CONFERENCE APPOINTMENTS.

SEMI-ANNUAL CONFERENCES in the British mission will be held as follows:

Newcastle	Sunday, June 26, 1904.
Irish	„ July 3, „

CONFERENCE OF THE SWISS MISSION.

A GENERAL CONFERENCE of the Swiss mission was held on Sunday, May 22nd, at Zurich, Switzerland. Three meetings were held during the day which were attended by Saints from all over the mission, some having come from the Austrian border. Many friends and investigators were present.

The morning meeting was devoted to the administration of the sacrament, and addresses were made by Presidents Heber J. Grant and Levi Edgar Young. President Young greeted the Saints and investigators present, and presenting the authorities of the Church, who were unanimously sustained. Referred to the fact that we should live for what we pray. Said that when we partake of the sacrament we covenant with the Lord to keep His commandments.

President Grant spoke of prophecies made by Joseph Smith, the fulfillment of which seemed impossible at the time they were uttered, and showed how literally they had been fulfilled.

In the afternoon the Saints and friends listened to powerful discourses from Elder Emil Kohler of Basel, President Hugh J. Cannon of the German mission, and President Grant. President Cannon spoke of the need of living up to the principles of the Gospel in our daily lives. President Grant laid great stress on the Saints obtaining a personal testimony. The mission of the boy Prophet Joseph Smith was dwelt upon, and his work compared with that of other great men of the age.

The evening meeting, held in the regular hall, was crowded with Saints and visitors. President Willard T. Cannon of the Netherlands mission and Elder Alfred A. Robinson of the Liverpool office bore their testimonies. President Young showed what little faith the religious world has in revelation from God, and brought out how necessary revelation is for the true Church of Christ. President Grant bore an impressive testimony to the truthfulness of the Gospel. He reasoned out the meaning of the word "testimony," and the power of one who could say that he knew instead of believed. He explained that although a testimony is not tangible, it is as real as heat and cold. Elder Joseph Keller acted as interpreter for President Grant and Elder Robinson.

The singing of the Zürich choir at all of the meetings was beautiful and inspiring. The members have been under the training of Elder Charles Pike. Elder Pike and Sister Möbus of the Zürich branch rendered solos during the day.

The meetings were marked with a great outpouring of the Spirit of God, and the teachings given were very instructive and much appreciated by the Saints.

On Saturday the 21st, Priesthood meetings were held and reports heard from the Elders. It was announced that the Swiss and German missions would be united under the presidency of Elder Hugh J. Cannon. President Young was honorably released to return home, after having labored ten months in the German mission and two years as president of the Swiss mission. The present condition of the mission shows that his labors have been very successful. He returns to his former position as instructor in the department of History of the University of Utah.

SERGE B. CAMPBELL, Clerk.

PRESENT CONDITIONS IN JAPAN.

A NEWSY letter from Elder Horace S. Ensign, president of the Japan mission, to President Grant, gives some interesting information concerning conditions in the realm of the mikado, and the effect the present war is having on things generally in that land. Among other things he says:

"Since the outbreak of war between Russia and Japan, the Buddhists have begun a systematic crusade against everything Christian. Priests are traveling through the country holding meetings in the streets, in the homes of the people and in the temples. They are preaching that to become a Christian is to become a Russian and a traitor to their country. The argument is having its effect in some districts, particularly among the ignorant classes, and they are using it for all it is worth.

"The landlady of the boarding house where one of the Elders was stopping received an anonymous letter, stating that unless she turned out the Yasokyo from her home on a certain day, her house would be burned, and the preacher killed. She became very much excited, and that she might have peace of mind, Elder Caine moved to another hotel in the same village. He has heard no more of the affair, except from his friends, who are many, who claim that it was the work of the Buddhist priest and his emissaries, caused by a speech which the priest delivered on the above-mentioned subject.

"A week ago we were happily surprised to have Brother Katsunuma drop in on us. After introducing himself he said: 'Well I am pleased to see you. I am a Utah boy, and one of your brothers. My name is Katsunuma. Perhaps you have heard of me.' We tried to make him feel that he was with his brothers and sisters, and perfectly welcome to our home. He chatted freely, telling us all about his work and why he had come to Japan. He is now engaged in the civil service of the United States, having become a citizen of our government. He seems to be feeling well, and manifests a very good spirit. He has now gone into the country to spend ten days or more with his parents. When he returns we expect to see him often. He remembers you very well, and asked me to please extend kind regards when I wrote."

GOOD luck is a willing handmaid of upright, energetic character, and conscientious observance of duty.—LOWELL.

COUNT TOLSTOY ON "PROGRESS."

Count Tolstoy has some peculiar views on what is generally considered the progress made by the human race towards a higher civilization. M. Georges Bourdon, the special correspondent of the *Figaro*, recently called on the great Russian to get his views on the Russo-Japanese war. The correspondent suggested that humanity would profit by the victory of Russia, the civilized power.

"Is civilization on the side of the Russians or the Japanese?" enquired Tolstoy. "Why should I place civilization in Europe? Is it because the Europeans have created for themselves artificial needs, and because they have invented the railway, the telegraph, the telephone, and I do not know what beside? To me all these acquisitions of so-called civilization seem the inventions of barbarism. They serve and pander to all that is basest in man. I fail to see that they confer on him any sort of moral superiority, while I perceive that, on the other hand, the use he makes of his intelligence is most often for evil and not for good."

The objection that civilization had not only created instruments of war and of material enjoyment, but had also provided labor-saving machinery, did not embarrass Count Tolstoy—who exclaimed, "Oh, yes, they save work. But work is good, and healthy work is excellent, agreeable and amusing." Reminded that labor in mines, etc., was most arduous and unhealthy, the philosopher's answer was that the proper way to remedy that evil was to restrict one's needs.

"It is not work which must be abolished, but appetites which must be subdued. Modern inventions, by developing appetites, perpetuate labor. No, no; it is not by modern inventions that the development of the human mind must be judged. I am not at all captivated by the railway, the telegraph and all the so-called conquests by which man pretends that he is making progress. We are lost in wonder at the Pyramids, and we ask, 'Of what use were they?' All the inventions of civilization are our Pyramids. I believe that in some thousands of years a future generation, finding vestiges of them, will say, 'What strange people they were to imagine that to go rapidly from one point to another was essential in life.' They will be right. For my part, I never understood the use of traveling. Journeys only serve to make men lose their time: they are a hindrance to work."

The eccentric Russian is wrong, we know; but he is also right. There is something lacking in the civilization of the age, and that something is a force strong enough to make men couple the advantages received through sciences and inventions a pure life, an honest heart, and an obedience to the revealed will of God. The letter alone killeth—but the letter, quickened by the spirit, makes a perfect whole, full of light and life. When men will place themselves in harmony with the Gospel of Jesus Christ, then all the revelations of God to man in the form of material advancement will be sanctified to his good and will not be used for his downfall. "The glory of God is intelligence," but inseparably joined to that intelligence there must be a fulness of truth, of virtue and of righteousness; and the nearer men and women reach the standard

which their heavenly Father sets, the more will they advance in a civilization which is complete.

COMPENSATION.

Serene, I fold my hands and wait,
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time nor fate,
For, lo, my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by nrght or day,
The friends I seek are seeking me.
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruit or tears.

The waters know their own, and draw
The brook that springs from yonder height.
So flows the good with equal law,
Unto the soul of pure delight.

The stars come nightly to the sky,
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Shall keep my own away from me.

JOHN BURROUGHS.

DIED.

WIDDOWSON.—On Friday, May 20th, Thompson Henry Widdowson, infant son of Isabel Widdowson, aged 16 months. Interment at East Spring Bank Cemetery, Elder Arthur E. Chadwick officiating.

CONTENTS:

The Japanese Mission 338
The Immortality of Man 340
Editorials:
The Blessedness of Giving... ... 344
"Wanted—Prophets, not Priests" 345
Honor to whom Honor is due ... 346
Editorial Notes 347
Releases 347
Departures 347
Notes from the Mission Field 347
Conference Appointments 349
Conference of the Swiss Mission ... 349
Present Conditions in Japan 350
Count Tolstoy on "Progress" 351
Poetry:
Compensation 352

EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 10 HOLLY ROAD,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.